From EAST AND WEST

IsMEO

Vol. 41 - Nos. 1-4 (December 1991)

The Tibetan Text of Tilopa's *Mahāmudropadeśa*

by FRANCIS TISO
and FABRIZIO TORRICELLI

The edition of this short text is based on four canonical sources as well as on two ancillary ones:

T-N Tailo-pa, *Mahāmudropadeśa*, anonymous Tibetan translation: *Phyag-rgya-chen-po'i man-ngag*, in: *bsTan-'gyur, rGyud-'grel*, vol. XLVII (*tsi*), fols. 144a.4-145b.5

T-P Tailo-pa, *Mahāmudropadeśa*, in: *bsTan-'gyur, rGyud-'grel*, vol. XLVII (*tsi*), fols. 155b.8-157b.2 (1)

T-D Tilli-pa, *Mahāmudropadeśa*, in: *bsTan-'gyur, rGyud-'grel*, vol. LI (*zhi*), fols. 242b.7-244a.5 (2)

T-C Tilli-pa, *Mahāmudropadeśa*, in: *bsTan-'gyur, rGyud-'grel*, vol. LI (*zhi*), fols. 242b.7-244a.5

NG-A Lha'i-btsun Rin-chen rNam-rgyal, *Sangs-rgyas thams-cad-kyi rnam-'phrul rje-btsun Ti-lo-pa'i rnam-mgur*, fols. 21b.2-23a.4 (3)

NG-B Lha'i-btsun Rin-chen rNam-rgyal, *Sangs-rgyas thams-cad-kyi rnam-'phrul rje-btsun Ti-lo-pa'i rnam-mgur*, fols. 33b.6-36b.2 (4).

The canonical sources (T) are from the sNar-thang (N), Běijīng (P), sDe-dge (D), and Co-ne (C) printed editions of the *bsTan-'gyur*. T-N and T-D were accessible to us in the original blockprints of the Narthang and Derge Tanjur kept in the IsMEO Library,

(1) *TT*, vol. LXIX, no. 3132, pp. 134-35.

(2) *Tōhoku*, no. 2303.

(3) In: *Rare dKar-brgyud-pa Texts from Himachal Pradesh*. A Collection of Biographical Works and Philosophical Treatises, Reproduced from Prints from Ancient Western Tibetan Blocks by Urgyan Dorje (The Jayyed Press, Ballimaran, Delhi 1976).

(4) In: *bKa'-brgyud-pa Hagiographies*. A Collection of *rnam-thar* of eminent Masters of Tibetan Buddhism, Compiled and Edited by Khams-sprul Don-brgyud-nyi-ma (The Sungrab Nyamso Gyunphel Parkhang, Tibetan Craft Community, Tashijong, Palampur, Himachal Pradesh, 1972, vol. I).

Rome ([5]). We consulted T-P in the reprint edition of the Peking *Tibetan Tripiṭaka* of the Ōtani University, Kyōto (*TT*), and T-C in the microfiche reproduction of the Cone Tanjur kept in the Library of Congress. The ancillary sources (NG) are excerpts available in the photostats of two redactions of Lha'i-btsun Rin-chen Rnam-rgyal's hagiographical work taken from two different original blockprints. Both are examples of the paracanonical tradition of the *Mahāmudropadeśa*.

The support given by the two ancillary sources has been useful in ascertaining the correct text of T, and in understanding difficult expressions or philosophically puzzling passages in the canonical versions. The concordances between the two textual traditions have made possible our hypothetical subdivisions within the text. Even if useful for the task of a better reading of some unclear parts of T, there are so many textual differences between the canonical and the paracanonical sources that it seemed to us rather useless to combine them in a critical apparatus.

Western readers have already access to two English translations of this *Mahāmudropadeśa*. The one, Chang's 'Song of Mahamudra' (1977: 25-30), is translated from a Chinese version (by Fa Tsun) of an inedited Tibetan excerpt, shorter than the text of T. It is possible to detect from its structure that the original was partially akin to the paracanonical sources. The other, Chögyam Trungpa's translation (1976: 157-63), is based on T.

TEXT AND TRANSLATION OF T

(*144a.4*)	Pagination of T-N
((*155b.8*))	Pagination of T-P
[*242b.7*]	Pagination of T-D
[[*242b.7*]]	Pagination of T-C
figure:*figure*	Concordance T:NG

rgya gar skad du / ma hā ((*156a*)) *mu dra u pa de sha / bod skad du / phyag rgya chen po'i man ngag /*
/ dpal lhan cig skyes pa la phyag 'tshal lo /

u pa de sha] D C

([5]) Prof. Tucci wrote in 1949 (p. 474): 'As regards the distribution of the *bKa'-'gyur* and *bsTan-'gyur* in the various libraries in the world, I may add that there are two copies of the sNar-t'an edition of the *bsTan-'gyur* in Rome — the one in my library and the other in the library of the Oriental school of the University. Both copies were purchased by me, the first in Sikkim and the other in Gyantse; both are sufficiently good'. It is well known that the huge Tucci collection of manuscripts and books passed to the IsMEO Library, and the sNar-thang edition of *bsTan-'gyur* which was purchased by him in Sikkim is now there, together with many other treasures. Among those treasures, another edition of the *bsTan-'gyur* is preserved. No mention of it is made in the cited article nor in more recent ones, but it is easy to verify that the order and pagination of this edition correspond to that of the *Tōhoku Catalogue*. So, we can argue that the other collection is a set of the sDe-dge *bsTan-'gyur*.

In Sanskrit '*Mahāmudropadeśa*'. In Tibetan 'Instructions on the Great Seal'. Honour to the Lord [of the experience] Arising-Together (6) (*sahaja*)!

< I >

/ phyag rgya chen po bstan du med gyur kyang / 1: 1
/ dka' ba spyod cing bla ma la gus pa'i / 2: 2
/ [243a] sdug bsngal bzod ldan blo nā ro pa / 3: 3
/ skal ldan khyod kyi snying la [[243a]] 'di ltar byos / 4: 4

The Great Seal is not to be explained,
But thanks to your devotion to the guru, even in experiencing difficulties
You are patient in misery (*duḥkha*) and possess a good intellect (*matimat*) (7), o Nāropa,
My blessed [disciple], now take heed of what is essential (8)!

< II >

/ kye ho 'jig rten chos la legs ltos dang / 5: 67
/ rtag mi thub ste rmi lam sgyu ma 'dra / 6: 68
/ rmi lam sgyu ma don la yod ma yin / 7: 69
/ des na skyob skyed 'jig rten bya ba thong / 8: 70

5 ***kye'o*** N P; ***'jig rtan*** D
8 ***skyo bskyed*** D

(6) This salutation formula puts us immediately into the core of the *anuttarayoga* tantras. The term *sahaja*, literally meaning 'born or produced (*-ja*, Tib. *skyes-pa*) together or at the same time as (*saha-*, Tib. *lhan-cig*)' (cf. MW, s. v.), has been translated by Shahidullah (1928) and Snellgrove (1959) as 'the Innate'. Dasgupta (1946) left it untranslated. Eliade (1954) interpreted it as 'le non-conditionné', Bharati (1965) as 'the pure and natural state'. Lessing & Wayman (1968) went back to a more literal meaning with 'together born'. So did Guenther (1969) with 'coemergence', and Kvaerne (1977) with 'co-emergent' and 'simultaneously-arisen'. Kvaerne (1977: 62) justifies the latter translation because the term 'is basically connected with the tantric ritual of consecration, where it refers to the relation between the ultimate and the preliminary stages of Bliss'. In fact, 'the Fourth, the Ultimate Bliss in which all duality is abolished — *arises simultaneously with the Third Bliss*'. Examples of Sahaja as a visualized deity may be seen in Chandra 1982: 1212 and in Clark 1965: 63, 234, fn. 39 as 'Sahaja Saṃvara'.

(7) Instead of *blo-ldan*, NG has *snod-ldan*: 'having vessel' in a mystical sense 'receptacle of spiritual truth' (Roerich, s. v.); cf. Lessing & Wayman 1968: 236, 317, 321-27, 335.

(8) Instead of *snying-la*, NG has *blo-la*.

Alas! Look at the [eightfold] condition of this world ([9]) (*lokadharma*)!
Impermanent, it is like an illusion or a dream;
Being an illusion, a dream, there is no sense (*artha*) to it.
Therefore, o protector (*trāyin*) ([10]), forsake your family and worldly affairs ([11])!

< III >

| 'khor g-yog chags sdang nye 'brel kun spongs la | 9: 71
| gcig pu nags 'dab ri khrod dgon par bsgoms | 10: 72
| bsgom du med pa'i ngang la gnas par gyis | 11: 73
| thob med thob na phyag rgya chen po thob | 12: 74

When you have rejected every link of love and hatred for those around you,
Practise evocative meditation (*bhāvanā*) alone in the groves and in mountain hermitages.
Then abide in the natural state (*nisarga*) beyond evocative meditation (*abhāvanā*)!
If you attain non-attainment, you attain the Great Seal.

< IV >

| 'khor ba'i chos 'di don med chags sdang rgyu | 13: 57
| byas chos snying po med pas don dam snying po ltos | 14: 58

13 *'dis* D C

These constituents (*dharma*) of the cycle of becoming (*saṃsāra*) are meaningless; they are the primary cause (*hetu*) of love and hatred.
The constituents of our own making are insubstantial — so seek the essence of the Ultimate Truth (*paramārtha*)!

([9]) The eight wordly conditions are: gain, loss, happiness, suffering, fame, dishonour, blame and praise. Cf. *BhS*, lxi: *aṣṭau lokadharmāḥ || lābho 'lābhaḥ sukhaṃ duḥkhaṃ yaśo 'yaśo nindā praśaṃsā ceti.*

([10]) Tib. *skyob-pa*, Skt. *tāyin*, cf. Pāli *tādi(n)* = Skt. *tādṛś*, 'such', 'such (as the Buddhas)'. Cf. *BHS*, s. v.: 'In BHS *tāyin* most often applies to Buddhas, but also fairly often to Bodhisattvas and occasionally to other holy men. [...] It is true that Tibetan interprets *tāyin* as if for *trāyin*, rendering "protector" or the like'.

([11]) Cited by bKra-shis rNam-rgyal (p. 126). Other citations of Tilopa's *Mahāmudropadeśa* in bKra-shis rNam-rgyal's treatise on Mahāmudrā are: pp. 126 (III); 252 (V); 180 (VII); 150, 154 (IX); 190 (X); 191, 320 (XI); 191 (XIV); 163, 268 (XV); 152 (XVI-XVII); 268 (XVIII); 169 (XXIV); 115 (XXV); 326-27 (XXVI-XXVII).

< V >

/ blo yi chos kyis (144b) blo 'das don mi mthong / 15: 83
/ byas pa'i chos kyis byar med don mi rnyed / 16: 84
/ blo 'das byar med don de thob 'dod na / 17: 85
/ rang sems rtsad chod rig pa gcer bur zhog / 18: 86

The constituents of the analytical intellect (*mati*) cannot perceive that which transcends it (*matyatīta*).
The constituents of our own making do not attain to non-action.
If you want to obtain that which is non-action and which transcends the analytical intellect,
Cut your own thinking activity (*svacitta*) (12) off at the roots, and unveil intrinsic Awareness (*vidyā*) (13)!

< VI >

/ rtog pa dri ma'i chu de dangs su chug / 19: 87
/ snang ba dgag bsgrub mi bya rang sor zhog / 20: 88
/ spong len med na phyag rgya chen por grol / 21: 89

19 *rtogs* C
20 *dgag sgrub* D C
21 *med* N

(12) This is one of the key-words of the text. It occurs eight times: V, VIII, XI, XII, XIII, XIV, XV, XXIX. According to Guenther (1959: xvii, fn. 17; 1963: fn. 17) the translation of *rang-gi sems*, or *rang-sems*, with 'one's own mind', or 'one's own thinking' could be misleading. As a matter of fact, the word *rang* would not mean just an owner, but the peculiar aspect of *sems*, i.e. that spiritual activity weaving a net of thoughts and mental pictures by which the ego, the contingent ego, recognizes itself: at that point *sems* becomes the awareness of the empyrical ego. If we bear these remarks in mind and observe that in this verse *rang-sems* is joined with *rtsad-chod* (*gcod-pa*), 'to cut at the root', we may presume that when we put a stop to this *cittavṛtti*, it is possible to perceive what is disclosed in thinking activity beyond mere mentation. In other words, we can contemplate the Mind (*sems-nyid*, Skt. *cittatā*) as a light essence, before being dyed in the substance of our psychic self-experience.

(13) It is what arises as soon as one's mentation (*rang-sems*) is 'cut at the root'. In this sense, according to rNying-ma-pa tradition — so close to the Mahāmudrā system of the bKa'-brgyud-pa tradition (Prats 1988: 1171, fn. 53) — the term would be synonymous with *sems-nyid* (Guenther 1966: 165; 1975: 246).

Purify the polluted stream of constructive mental activity (*kalpanā*)!
Appearance (*pratibhāsa*) ([14]) should not be suppressed; let it come to rest of itself!
When you are beyond both rejection and acceptance, you are free in the Great Seal.

< VII >

/ dper na ljon shing yal ga lo 'dab rgyas / 22: 75
/ rtsa bcad yal ga lo 'dab khri 'bum skams / 23: 76
/ < de bzhin sems kyi rtsa ba gcig bcad na / —: 77
/ gzung 'dzin la sogs lo 'dab khri 'bum skams >/ —: 78

23 *bskams* P
— *de bzhin ... skams* om. N P D C; cf. NG

If a tree with its branches abounding in leaves
Is cut at the root, thousands of leaves will dry up:
So if you cut the roots of thinking activity (*citta*),
Then the object apprehended, the apprehending subject (*grāhyagrāhaka*), and so forth, like thousands of leaves, will dry up.

< VIII >

/ dper na bskal stong bsags pa'i mun pa yang / 24: 79
/ sgron me gcig gis mun pa'i tshogs mams sel / 25: 80
/ de bzhin rang sems 'od gsal skad cig gis / 26: 81
/ bskal par bsags pa'i sdig sgrib ma lus sel / 27: 82

As the darkness accumulated in thousands of aeons (*kalpa*)
Can be lit up by a lamp,
So, the radiant light (*prabhāsvara*) of your own thinking activity, in an instant,
Can remove all the hindrances and sins accumulated for aeons.

([14]) 'It is a complex phenomenon of mental activity and in the widest sense of the word it expresses the ordinary dual mode of cognition involving a perceiving subject which owns the specific perceptual situation (*yul-can*) and the perceptual situation with its sense-field and sensum therein (*yul*)' (Guenther 1956: 43). Cf. Tilopa's *TDK*, 32: *vaṇṇa vi vajjai ākii-vihuṇṇā / savvāāre so sampuṇṇā*, with the same in *TDK-T*, fol. 137b: *kha dog spangs shing rig med pa // snang ba thams cad de la rdzogs*, where Tib. *snang-ba* is for *āāra* (Skt. *ākāra*).

< IX >

/ *blo dman skye bo don la mi gnas na* / 28:101
/ *rlung gi gnad bzung rig pa bcud la bor* / 29:102
/ *lta stangs dang ni sems 'dzin du ma yis* / 30:103
/ *rig pa ngang la mi gnas bar du bcun* / 31:104

29 *gcud la bor* D C
31 *par* N; *gcun* D C

If a person of average intellect cannot grasp the essential meaning (*sthitārtha*) ([15]) [of these instructions],
He may be nourished by concentration on the focal points (*marman*) of the interior energies (*vāyu*) ([16]), and
By means of the several ways of gazing and steadying the mind,
He trains himself until he is in the natural state of intrinsic Awareness ([17]).

< X >

/ *dper na nam mkha'i dkyil ni brtags byas na* / 32: —
/ *mtha' dang dbus su 'dzin pa 'gag par 'gyur* / 33: 9
/ *de bzhin sems kyis sems la brtag byas na* / 34: 10
/ *mam rtog tshor 'gag sems kyi rang bzhin mthong* / 35: —

32 *namkha'i* N
35 *mam rtog tshor 'gag rtog med gnas gyus nas / bla med byang chub sems kyi rang bzhin mthong* D C

([15]) Instead of *don-la*, NG has *ngang-la*.

([16]) Cf. *TDK*, 7: *tu manaï jahi pavaṇa tahi līṇo hoi ṇirāsa / saa[saṃvedaṇa tattaphalu] sa kahijjaï kīsa*, with the same in *TDK-T*, fol. 136a: *sems* (136b) *ni gang du zhi gyur pa // der ni rlung yang thim par 'gyur // rang rig pa yi de nyid 'bras bu ni // su zhig la ni gang gis ji ltar bstan*, where Tib. *rlung* is for *pavaṇa* (Skt. *pavana*).

([17]) This verse, cited by bKra-shis rNam-rgyal (pp. 150, 154), is given in Lhalungpa's translation as: 'If a person of inferior mind cannot settle in tranquillity, he should control the vital air energy by means of retention and release'. The context is *śamatha* practice; 'vital air energy' (*rlung*) is the clue that this refers to a more sophisticated tantric practice based on *śamatha* attainment. bKra-shis rNam-rgyal is quoting Tilopa to illustrate his point and we are not to take his illustration as a limit to the meaning of any given verse in the context of practice instructions, which of course are given on the basis of the level of advancement of the disciple. From this point of view, we can suggest this translation: 'If a person of average intellect cannot grasp the essential meaning [of these instructions], he may obtain mental tranquillity by controlling the interior flow of energies'. For a good discussion of this practice, see Geshe Kelsang Gyatso 1982: 40 ff.

As when you contemplate the vault of the sky (*gaganatala*),
You concentrate neither on its center nor its boundary:
So, when you contemplate thinking by means of thinking activity [18]
You put an end to interpretative notions of dichotomy (*vikalpa*) and to feelings (*vedanā*),
and [thus] you perceive thinking activity in its actuality [19] (*cittasvabhāva*).

< XI >

| dper na sa rlangs sprin ni nam mkhar ((156b)) dengs | 36: 11
| gar yang song med gang yang gnas pa med | 37: 12
| de bzhin sems las byung ba'i rtog tshogs kyang | 38: 13
| rang sems mthong bas rtog pa'i rba rlabs dengs | 39: 14

36 *namkhar* N
37 *gar yang gnas pa med* D
38 *rtogs tshogs* N P
39 *dba' rlags* D C

As mist and clouds melt away in the sky,
They go nowhere, nor do they dwell anywhere.
So, even for constructive mental activity arisen from thought (*caitasikakalpanā*),
As soon as your own mind is perceived in itself, that flood of constructive mental
activity melts away.

< XII >

| dper na nam mkha' kha dog dbyibs las 'das | 40: 15
| dkar nag dag gis gos med 'gyur ba med | 41: 16
| de bzhin rang sems kha dog dbyibs las 'das | 42: 17
| [illegible] chos kyis gos mi 'gyur | 43: 18

(18) Cf. *Doh.*, 100: *cittena [illegible] cittam nāsti kiñcit sahetukam / cittasya dharmatā śuddhā gagane nāsti* [illegible]

(19) This should be a translation more suitable than 'nature' (Shahidullah 1928; Lamotte 1938), '[illegible]' (Silburn 1955: 272 ff.), 'être propre' (*ibid.*: 359 ff.), 'self-nature' (Snellgrove 1987), 'own-being', '[illegible]' (Lessing & Wayman 1968; Ruegg 1981), 'intrinsic nature' (Wayman 1977), and the like; its first meaning refers in this context to the dynamic experience of the Being of thinking and, in this sense, it has nothing to do with an ontic view of *sems* as 'mind' (cf. Guenther 1966).

40 *namkha'* N
41 *nags* N
42 *rang sems 'od gsal* N P

As space (*ākāśa*) is beyond form and colour,
It is coloured neither black nor white.
So, your own mind is beyond form and colour ([20]).
It is distinct from both good and evil, black and white ([21]).

< XIII >

/ dper na gsal dag nyi [243*b*] *ma'i snying po de /* *44: 19*
/ bskal pa stong gi mun pas [[243*b*]] *sgrid mi nus /* *45: 20*
/ de bzhin rang sems snying po 'od gsal de / *46: 21*
/ bskal pa'i 'khor bas sgrid par mi nus so / *47: 22*

45 *bsgribs* D C
47 *bsgribs* D C

As the pure light, that essence of the sun,
Cannot be obscured by the darkness of thousands of aeons,
So, the essence of your own thinking activity, that radiant light,
Cannot be obscured by aeons of cyclic becoming.

< XIV >

/ dper na nam mkha' stong pa rab brtags kyang / *48: 23*
/ nam mkha' la ni 'di 'dra brjod du med / *49: 24*
/ de bzhin rang sems 'od gsal brjod gyur kyang / *50: 25*
/ brjod par 'di 'dra grub ces gdags gzhi med / *51: 26*

48 *namkha'* N; *stong par* D
49 *namkha'* N
51 *brtag gzbi* D C; *mad* D

([20]) Cf. *TDK*, 32.

([21]) Cf. *TDK*, 29: *guṇadosa-rabia ebu paramattha / saasaṃveanē kevi ṇattha*, and the same in *TDK-T*, fol. 137b: *skyon dang yon tan spangs pa 'di ni don dam mo // rang rig la ni gang yang med*. See also *TDK*, 34: *baü suṇṇa jagu suṇṇa tibua*[*ṇa*] *suṇṇa* / [*ṇimmala sabaje ṇa pāpa ṇa puṇṇa*], and the same in *TDK-T*, fol. 137b: *bdag dang 'gro ba khams gsum stong // dri ma med pa'i lhan cig skyes pa la // dge dang mi dge gang yang med*.

Even if you were to sustain [the view] that space is void (*śūnya*),
You would not [thereby] express what space really is.
Likewise, even if you were to name it 'the radiant light of one's own thinking activity (*svacittaprabhāsvara*)',
Its actual attainment remains beyond any verbal expression.

< XV >

/ dper na nam mkha' gang la gang gis brten / 52: 5
/ (145a) de bzhin rang sems phyag chen rten yul med / 53: 6
/ ma bcos gnyug ma'i ngang du glod la zhog / 54: 8
/ bcings pa glod gyur grol bar the tshom med / 55: 7

52 *dper na* D; *namkha'* N
53 *rang sams* D
55 *the tsom* P

Like space — who can find its position?
So, too, is your own thinking activity: the Great Seal has not to be localized.
Be relaxed in its unmodulated and primal essentiality!
Once the bonds are released, liberation (*mukti*) is beyond questioning.

< XVI >

/ de ltar sems kyi rang bzhin nam mkha' 'dra / 56: 27
/ chos rnams ma lus de ru ma 'dus med / 57: 28
/ lus kyi bya ba yo thong rnal mar zhog / 58: 29

56 *namkha'* N
57 *de ru* D
58 *rnam mar* C

Thinking activity in its actuality is like space (*khasama*).
All elements (*dharma*) are not distinct from it.
Relinquish any physical effort and put yourself in a state of calm!

< XVII >

/ ngag gi smra brjod ma mang brag ca 'dra / 59: 30
/ yid la mi sems la zla'i chos la ltos / 60: 31

60 *bzla'i chos* D C

Words that are spoken are just like many echoes.
Without any mental production (*amanasikāra*), contemplate the experience hinted at by the teaching (*dharma*) of the moon [reflected] in a pool of water (*udakacandra*)!

< XVIII >

/ lus la snying po med pas smyug sdong 'dra / *61: 32*
/ sems ni nam mkha'i dkyil ltar bsam yul 'das / *62: 33*
/ de ngang btang gzhag med par glod la zhog / *63: 34*

61 *snyug* P
62 *namkha'* N
63 *de dang* D; *glod las zhog* N P

When the body is [envisioned as] insubstantial, like hollow bamboo,
Thinking activity, like the vault of the sky, goes beyond imagining.
Without abandoning that natural state, remain relaxed [in that natural state] ([22])!

< XIX >

/ sems la gtad so med na phyag chen yin / *64: 35*
/ de la goms pas bla med byang chub 'thob / *65: 36*

When thinking activity has no objects, that is the Great Seal ([23]).
Practising it, you will attain enlightenment (*bodhi*).

([22]) bKra-shis rNam-rgyal quotes the entire verse (p. 268), without the first line which refers to the 'body as a hollow bamboo without pith'. bKra-shis rNam-rgyal is talking about simple 'calming the mind' (*śamatha*, Tib. *zhi-gnas*) and does not wish to enter into a discussion of the tantric hollow body visualization employed in the practice of *caṇḍalī* (Tib. *gtum-mo*). On this technique of visualization, fundamental to the so-called Six Yogas (Tib. *chos-drug*) of Nāropa, see the following works in translation: Chang 1977: 55, Geshe Kelsang Gyatso 1982: 40-45, Ist Panchen Lama 1982: 72-73, Mullin 1985: 110 ff.

([23]) Cf. *TDK*, 33: *e maṇa mārahu* [*lahu citte*] *ṇimmūla* / [*tahĩ mahāmudda tihuaṇẽ ṇimmala*], and the same in *TDK-T*, fol. 137b: *yid ni sod la sems ni rtsa ba med par gyis // sems kyi lhag ma zug rngu thong // 'di ni sku bzhi phyag rgya bzhi // khams gsum ma lus de tshe dag*. As regards the four *kāyas* and the four *mudrās* mentioned in the Tibetan text, see the comment to *TDK*, 33 (*Tillopādasya dohākoṣa-sārārthapañjikā*, fol. 16a): *ataścatubhkāyaiḥ* [...] *karmadharmajñānamahāmudrāḥ prāpyante yogi...*

< XX >

/ *dmigs pa'i yul med sems kyi rang bzhin gsal* / 66: 63
/ *bgrod pa'i lam med sangs rgyas lam sna zin* / 67: 64
/ < *sgoms pa'i lam med goms na mngon du 'gyur* / —: 65
/ *bya ba'i lam med rang babs rang la gnas* > / —: 66

— *sgoms* ... *gnas* om. N P D C; cf. NG

Beyond the sphere of mental supports (*ālambbana*), thinking activity is radiant in its actuality.
Without any progress on the path (*mārga*), you take the path of Buddhas.
Beyond the path of evocative meditation, [the qualities of a true adept simply] appear.
Beyond the path of activity, things simply appear as they are.

< XXI >

/ *bsgom med goms pas bla med byang chub 'thob* / 68: —
/ *bzung 'dzin kun 'das lta ba'i rgyal po yin* / 69: 59
/ *yengs pa med na bsgom pa'i rgyal po yin* / 70: 60
/ *bya brtsol med na spyod pa'i rgyal po yin* / 71: 61
/ *re dogs med na 'bras bu mngon du 'gyur* / 72: 62

69 *gzung* C
70 *om.* N P
71 *brtsal* D C

Beyond evocative meditation (*bhāvanā*), enlightenment is attained.
Beyond object and subject, it is the best (*rājan*) of views (*dṛṣṭi*).
Not characterized by agitation, it is the best of evocative meditations.
Not characterized by effort, it is the best of actions (*caryā*) ([24]).
Without hope or fear, the goal (*phala*) simply appears.

([24]) '[The] intuitive character of Eastern systems of philosophy is evident from the very words used for what we designate by philosophy, viz., "seeing, view" (*lta-ba*, Skt. *dṛṣti*, *darśana*). Philosophy which thus is the Seeing of Reality is not the culmination of one's abilities but the very beginning of the arduous task of achieving spiritual maturity. In this way philosophy in the Eastern sense of the word only serves to clear the way and, quite literally, to open the student's eyes. What he sees has to be closely attended to (*sgom-pa*, Skt. *bhāvanā*) and must be actually lived (*spyod-pa*, Skt. *caryā*)' (Guenther 1958: 80-81). In another article Guenther (1966-67: 179) remarks that the three, view, evocative meditation, and action

< XXII >

/ kun gzhi skye med bag chags sgrib g-yogs bral / 73: 90
/ mnyam ((157a)) rjes mi bya skye med snying por zhog / 74: 91
/ snang ba rang snang blo yi chos rnams zad / 75: 92

The universe of constitutive elements (*ālaya*) is unborn; it is free from the obstruction of impressions left by past experiences (*vāsanā*).
Do not concentrate on it; repose rather in the essence of the Unborn!
When at last appearance rests in itself, the constituents of analytical intellect (*matidharma*) are consumed.

< XXIII >

/ mu mtha' yongs grol lta ba'i rgyal po yin / 76: 93
/ mu med gting yangs bsgom pa'i rgyal po mchog / 77: 94
/ byar med rang gnas spyod pa'i rgyal po mchog / 78: 95
/ re med rang gnas 'bras bu'i rgyal po mchog / 79: 96

Freed from all limits, it is the best of views.
Limitless, deep, and wide, it is the best of evocative meditation .
Just reposing in non-action is the best of actions.
Just keeping free of longing is the best of goals.

< XXIV >

/ las ni dang po gcong rong chu dang 'dra / 80: 97
/ bar du chu bo gang gā dal bus 'bab / 81: 98
/ tha ma chu bran ma bu phrad pa 'dra / 82:99-100

81 *ganggā* D C

are 'facets, not parts, of man's being. Neither can they be added up nor separated' (cf. Prats 1988: 1169, fn. 38). It could be useful to remember that the Eightfold Path of the Fourth Noble Truth had been presented by Asaṅga's school as a set of three: Insight, or Clear Vision (*vipaśyanā*); Mental Training, or Calming the Mind (*śamatha*); and Morality (*śīla*) (Wayman 1971: 433-35). From this point of view, the triad in verse XXI could be understood as Right (or the best of) Views, Right Meditations, and Right Actions.

At the start, practice is similar to a stream passing through a gorge.
At the halfway point, it is similar to the River Ganges, slowly descending.
At the end it is like waters joining the sea, like the reunion of a son with his mother (25).

< XXV >

/ sngags su smra dang pha rol phyin pa dang /	*83: 37*
/ 'dul ba'i sde snod la sogs chos rnams dang /	*84: 38*
/ rang rang gzhung dang grub pa'i mtha' yis kyang /	*85: 39*
/ 'od gsal phyag rgya chen po mthong mi 'gyur /	*86: 40*

The tantras, the Perfection of Wisdom (*prajñāpāramitā*) scriptures,
The monastic rules (*vinaya*), the teachings (*dharma*), and so forth
— Every classic treatise or canonical text —
Do not bring about one's perception of the radiant Great Seal.

< XXVI >

/ yid [244a] *la mi byed zhe 'dod kun dang bral /*	*87: 44*
/ rang byung rang zhi chu yi rlabs dang 'dra /	*88: 43*
/ zhe 'dod [[244a]] *byung bas 'od gsal ma mthong sgribs /*	*89: 41*
/ rtogs pa bsrung sdom dam tshig don las nyams /	*90: 42*

88 *chu yis* N P; *dba' rlabs 'dra* D C
89 *bsgribs* D C

(25) Cited by bKra-shis rNam-rgyal (p. 169), this last line is translated by Lhalungpa as 'like the reunion of daughters with their mother'. The context is a discussion of how to cope with intense distractions during meditation practice. We can suspect that bKra-shis rNam-rgyal is again limiting himself deliberately to non-tantric discussion at this point in his work, and has therefore made use of a relatively neutral metaphor upon a metaphor: the mind is like the rivers joining the ocean, like the reunion of daughters with their mother. This verse is translated as 'Son and Mother' by Chang (1977: 30), with an amplification (*ibid.*: 47, fn. 5) giving a classic tantric discussion of *ma'i 'od-zer* and *bu'i 'od-zer*. The metaphorical use of 'son and mother' has numerous resonances. See examples in Wayman 1977: 277-78, in Kværne 1977: 159, where Song no. 20 is a locus classicus in the *vajragīti* genre; see also Snellgrove 1987: 161 for a revised translation of a relevant passage of the *Hevajratantra*.

Mental non-production (*amanasikāra*) means being free from all desires.
Since [such a state] is self-originated (*svayaṃbhū*), it is peace itself, like the waves of the ocean.
[But] as soon as a desire comes into existence, the radiant light is clouded and obscured.
Thus, observing vows (*saṃvara*) and pledges (*samaya*) in a discriminatory way is to violate their sense ([26]).

< XXVII >

/ mi gnas mi (145b) *dmigs don las mi 'da' na /* 91: 45
/ dam pa nyams len mun pa'i sgron me yin / 92: 46
/ zhe 'dod kun bral mtha' la mi gnas na / 93: 47
/ sde snod chos rnams ma lus mthong bar 'gyur / 94: 48

92 *nyams lan* D

If you do not stray from the meaning of what is inconceivable and what is impermanent,
Then these verses will be a lamp in the darkness.
Free from all desires, if you do not adhere to any extreme,
You will realize all the doctrines of the scriptures ([27]).

< XXVIII >

/ don 'dir gzhol na 'khor ba'i btson las thar / 95: 49
/ don 'dis mnyam gzhag ma lus sdig sgrib sreg / 96: 49
/ bstan pa'i sgron me zhes su bshad pa yin / 97: 50
/ don 'dir mi mos skye bo blun po rnams / 98: 51
/ 'khor ba'i chu bos rtag tu khyer bar zad / 99: 52

96 *bsreg* D C

([26]) Cf. *TDK*, 4: *amaṇasiāra ma dūsaha micche / appāṇuvandha ma karahu re icche*, and the same in *TDK-T*, fol. 136a: *yid la ma byed gnyug ma'i rang bzhin la // brdzun pa rnams kyis skur pa ma 'debs shig // rang dbang yod pas rang nyid 'ching ma byed.*

([27]) Cf. *TDK*, 2: *sahajē bhā[vā]bhava ṇa pucchaha / suṇṇakaruṇa tahi samarasa icchaha*, and the same in *TDK-T*, fol. 136a: *lhan skyes dngos dang dngos med gtam mi 'dri // stong pa snying rje de ru ro mnyam 'dod.*

If you are absorbed in this goal (*artha*), you will escape the prison of cyclic becoming.
You will attain that [contemplative] equipoise (*samādhi*) burning every contamination of sin
Which is called the 'Burning Lamp of the Doctrine'.
Those who are contemptuous of this goal
Are fools carried away forever by the torrent of cyclic becoming.

< XXIX >

/ ngan song sdug bsngal mi bzod snying re rje / 100: 53
/ sdug bsngal thar 'dod bla ma mkhas pa bsten / 101: 54
/ byin brlabs zhugs pas rang sems grol bar 'gyur / 102: 55
/ las rgya bsten na bde stong ye shes 'char / 103: 56

101 *bstan* N
102 *byin rlabs* D C

Alas, the misery of this evil state (*apāyaduḥkha*) is unbearable!
Desiring to escape from misery, you adhere to a wise guru.
Receiving [his] sustaining grace ([28]), your own thinking activity will become free.
If you take on the practice with a Ritual Partner (*karmamudrā*), the intuitive knowledge of bliss and voidness (*sukhaśūnyajñāna*) will arise ([29]).

< XXX >

/ thabs dang shes rab byin brlabs snyoms par zhugs / 104:105
/ dal bar dbab cing dkyil bzlog drang ba dang / 105:106
/ gnas su bskyal dang lus la khyab par bya / 106:107
/ de la zhen med bde stong ye shes 'char / 107:108

([28]) The term *byin-brlabs* is a translation for Skt. *adhiṣṭhāna*, which means 'basis' or 'support'. As such, the spiritual 'basis' for successful practice is the grace or blessing of the guru. Cf. Lessing & Wayman 1968: 26, fn. 15 for the distinction between *byin-brlabs* as 'blessing' and *dbang-bskur* (Skt. *abhiṣeka*) as 'initiation'.

([29]) Cf. *TDK*, 24-25: *kamma mudda ma dāsaba joi / [khaṇa ānanda bheu jāṇijjai] // lehu re* [*pa*]*rama virama viārī / tihunē saugurucaraṇa āvibī*, and the same in *TDK-T*, fol. 137a: *kye ho rnal 'byor pas ni las la skur ma 'debs // skad cig bzhi dang dga' ba bzhi ru de ru song // skad cig dga' ba de yi bye brag shes par gyis // mtshan gzhi mtshan nyid spangs pa shes par gyis // kye'o mchog dang bral 'di ni dpyad par bya // bla ma mchog gi zhabs la gus par gyis la legs par long.*

104 *byin rlabs* D C
105 *dkyil 'khor bzlog drang ba dang* P; *dkyil 'khor drang ba dang* D C

Having attained to the [guru's] sustaining grace of [both] means (*upāya*) and insight (*prajñā*) ([30]),
[The two] descend quietly, then reverse direction [to ascend] straight up in the middle.
Once located [in the central channel], they are made to permeate the body.
Then, free from passion, the intuitive knowledge of bliss and voidness arises ([31]).

< XXXI >

/ tshe ring skra dkar med cing zla ltar rgyas / 108:109-110
/ bkrag mdangs gsal zhing stobs kyang seng ((157b)) ge 'dra / 109:111
/ thun mong dngos grub myur thob mchog la gzhol / 110:112

A long life without grey hair, a big body like the waxing moon,
A radiant appearance, your vigour like that of a lion,
You will quickly acquire the ordinary powers (*siddhi*) and you can then apply yourself to the Supreme [Attainment].

/ phyag rgya chen po gnad kyi gdams pa 'di / 111:113
/ 'gro ba skal ldan snying la gnas par shog / 112:114

111 *gyi* C

May these essential precepts on the Great Seal
Abide in the hearts of blessed beings!

([30]) Cf. *TDK*, 23: *paggopāasamāhi laggahu jahi / tahi diḍha kara anuttara siddhaï*, and the same in *TDK-T*, fol. 137a: *shes rab thabs kyi ting 'dzin zhugs // gang tshe g-yo bar brtan par byed nus na // de yi tshe na nyams myong 'grub par 'gyur.*

([31]) Cf. *TDK*, 35: *jahi icchaï tahi jāü maṇa etthu ṇa kijjaï bhanti / adha ughāḍhi āloaṇe jjhāṇe hoi re thitti*, and the same in *TDK-T*, fol. 137b: *yid ni gang du 'gro 'dod pa // de la 'khrul par mi bya'o // mig ni mi 'dzum pa dag gi // bsam gtan gyis ni gnas par bya*. In the comments to *TDK*, 35 (fol. 17a), we read: *yatra icchati tatra mano yātu / atra bhrāntirmā kriyatām / manogamanamārgamāha / adhaḥ sthitaṃ nirmāṇacakrāt [udbhūtaṃ]* (17b) *avadhūtīmārgaṃ udghāṭya muktīkṛtya ālokena caṇḍāgnijñānolkayā dhyānena mahāsukhasya sthitirbhavati / ayamatra saṃkṣepārthaḥ / caṇḍālīyogabhāvanayā mahāsukhacakre citta[sthi]rīkaraṇaṃ hi sahajasphuṭīkaraṇaṃ kāraṇamiti*. As regards the description of the same practice, see also Tilopa's *ṢDhU*, fol. 270a: *rnal 'byor lus kyi rtsa yi* (270b) *tshogs // phra rags rlung dang ldan pa ni // dbang du byed thabs 'khrul 'khor gyis // dbyung rngub dgang dang gzhil ba ste // la la nā dang ra sa nā // a wa dhū tī 'khor lo bzhi // lte bar tsaṇḍa lī yi me // phra rab las 'phel bam las ni // bdud rtsi'i chu rgyun dga' bzhi'i 'gros // rgyu mthun la sogs 'bras bu bzhi // 'khrul 'khor drug gis rgyas par bya.*

dpal tailo pas nā ro pa la chu bo gang gā'i 'gram du gsungs pa legs par rdzogs so // //

ti lli **D C;** ***ganggā'i*** **D C;** ***legs par*** **om. D C**

This is the end of what Lord Tilopa said to Nāropa on the bank of the River Ganges.

TEXT OF NG

[21*b*.1]	Pagination of NG-A
((33*b*.6))	Pagination of NG-B
figure:*figure*	Concordance NG:T

< I >

/ e ma ho /
/ phyag rgya che la bstan du med lags kyang / 1: 1
/ dka' ba spyad cing bla ma la gus pa / 2: 2
/ sdug bsngal bzod (34a) ldan snod ldan nā ro pa / 3: 3
/ skal ldan khyod kyi blo la 'di ltar byos / 4: 4

stan **A;** ***dka' pa*** **A**

< XV >

/ nam mkha'i rang bzhin gang gis gang la rten / 5: 52
/ rang sems phyag rgya che la sten yul med / 6: 53
/ bcings pa glod na grol bar the tshom med / 7: 55
/ ma bcos gnyug ma'i ngang la glod la zhog / 8: 54

ston **B;** ***blod*** **A**

< X >

/ nam mkha'i dkyil ltas mthong ba 'gag par 'gyur / 9: 33
/ de bzhin sems kyis lta ba yang shes par gyis / 10: 34

mthong ba **A;** ***shes pa*** **A**

< XI >

/ nam mkha'i ngang las sprin ni sna tshogs pa / 11: 36
/ gar yang song med gang du ang gnas med 'gyur / 12: 37
/ de bzhin sems las byung ba'i rtog tshogs kyang / 13: 38
/ 'gag med rang rtsal rtog pa'i rba rlabs dangs / 14: 39

< XII >

/ nam mkha'i rang bzhin mdog dbyibs tshad las das / 15: 40
/ dkar nag sogs kyis gos par mi 'gyur ltar / 16: 41
/ sems kyi ngo bo kha dog dbyibs las 'das / 17: 42
/ dge sdig dkar nag chos kyi gos mi 'gyur / 18: 43

gos bar A

< XIII >

/ gsal dangs nyi ma'i snying po'i rang bzhin de / 19: 44
/ bskal pa stong gis mun pas sgrib mi nus / 20: 45
/ de bzhin rang sems snying po'i 'od gsal de / 21: 46
/ bskal pa'i 'khrul pas sgrib par nus so / 22: 47

bskal pa 'khrul B; *sgrib bar* A

< XIV >

/ bstod dang smad sogs tha snyad (34b) btags gyur kyang / 23: 48
/ nam mkha' la ni 'di 'dra brjod du med / 24: 49
/ rang sems 'od gsal tha snyad brjod gyur kyang / 25: 50
/ brjod pa 'di 'dras grub ces snyad du med / 26: 51

< XVI >

/ sems kyi rang bzhin gdod nas nam mkha' 'dra / 27: 56
/ chos rnams ma lus pa yang de ltar blta / 28: 57
/ lus kyi bya rtsol thong la rnal mar sdod / 29: 58

< XVII >

/ ngag gi smra brjod sgra snyan ltar shes bya / 30: 59
/ yid la mi bsam chu zla'i [22a] chos la ltos / 31: 60

< XVIII >

/ lus la snying po med de rgyal ba'i rten / 32: 61
/ sems ni mkha' ltar bsam pa'i yul las 'das / 33: 62
/ de'i ngang la btang bzhag med par glod / 34: 63

med te A; *blod* A

< XIX >

/ sems la gtad med phyag rgya chen po yin / 35: 64
/ de la goms pa bla med 'bras bu nyid / 36: 65

< XXV >

/ sngags su smra dang pha rol phyin pa dang / 37: 83
/ 'dul ba mdo sde sde snod la sogs pa / 38: 84
/ rang rang gzhung dang grub pa'i mtha' yis ni / 39: 85
/ 'od gsal phyag rgya chen po rtogs mi nus / 40: 86

< XXVI >

/ zhe 'dod 'dzin pas 'od gsal mthong mi 'gyur / 41: 89
/ rtog pas bsrung sdom dam tshig don las nyams / 42: 90
/ rang byung rang zhi chu yis chu bur 'dra / 43: 88
/ yid la mi byed zhe 'dod kun dang bral / 44: 87

< XXVII >

/ mi gnas mi dmigs don las mi (35a) sems na / 45: 91
/ nyes pa med pas mun pa'i sgron me yin / 46: 92
/ zhe 'dod kun bral mtha' las 'das pa na / 47: 93
/ sde snod chos mams ma lus mthong bar 'gyur / 48: 94

< XXVIII >

/ don 'di mnyam gzhag 'khor 'das gnyis su med / 49: 95-96
/ bsten pa'i sgron me zhes su bshad pa yin / 50: 97
/ don 'di mi mos skye bo blun po mams / 51: 98
/ 'khor ba'i chu bos rtag tu g-yengs par zad / 52: 99

bzhag A

< XXIX >

/ ngan song sdug bsngal mi zad snying re rje / 53:100
/ sdug bsngal thar 'dod bla ma mkhas la bsten / 54:101

/ byin brlabs zhugs na rang sems grol bar 'gyur / *55:102*
/ de phyir 'bad pas bla ma lam du 'khyer / *56:103*

< IV >

/ kye ho /
/ 'khor ba'i bya chos snying po med pa'i phyir / *57: 13*
/ don ldan snying po gom pa bya ba gces / *58: 14*

< XXI >

/ gzung 'dzin kun bral lta ba'i rgyal po de / *59: 69*
/ spang blang med par bsgom pa'i rgyal po yin / *60: 70*
/ bya rtsol las 'das spyod pa chen po yin / *61: 71*
/ re dogs bral na 'bras bu mngon du 'gyur / *62: 72*

< XX >

/ dmigs pa'i yul 'das sems kyi rang bzhin gsal / *63: 66*
/ 'gro ba'i lam med sangs rgyas lam [22b] *sna zin /* *64: 67*
/ sgoms pa'i lam med goms na mngon du 'gyur / *65: —*
/ bya ba'i lam med (35b) *rang babs rang la gnas /* *66: —*

sangs rgyas la A

< II >

/ kye ma 'jig rten chos la legs rtogs dang / *67: 5*
/ rtag mi thub pas rmi lam sgyu ma 'dra / *68: 6*
/ sgyu ma yin pas don la yod ma yin / *69: 7*
/ de ltar shes nas 'khor 'das spang blang bral / *70: 8*

< III >

/ 'khor yul chags sdang 'brel ba kun bcad nas / *71: 9*
/ gcig pur nags kyi bseb dang ri sul du / *72: 10*
/ bsgom du med pa'i ngang la gnas par gyis / *73: 11*
/ thob med phyag rgya chen po thob par mdzad / *74: 12*

'bral A

< VII >

/ ljon shing sdong po yal ga lo 'dab rgyas / 75: 22
/ rtsa ba gcig bcad yal ga khri 'bum skams / 76: 23
/ de bzhin sems kyi rtsa ba gcig bcad na / 77: —
/ gzung 'dzin la sogs lo 'dab khri 'bum skams / 78: —

yal kha A; *gcad* A

< VIII >

/ bskal pa stong du bsags pa'i mun pa yang / 79: 24
/ sgron me gcig gis skad cig nyid la sel / 80: 25
/ rang rig 'od gsal rtogs pa'i skad cig la / 81: 26
/ bskal par bsags pa'i ma rig sgrib g-yogs bral / 82: 27

bskal ba A

< V >

/ kye ho /
/ blo yi chos kyis blo 'das don mi mthong / 83: 15
/ byas pa'i chos kyi byar med sar mi sleb / 84: 16
/ blo 'das byar med don de thob 'dod na / 85: 17
/ rang sems rtsad chod rig pa gcer bur zhog / 86: 18

ma sleb A

< VI >

/ rtog pa'i rba rlabs rang sar sangs su chug / 87: 19
/ ji ltar snang yang (36a) dgag sgrub spong mi bya / 88: 20
/ spong len med pa'i snang srid phyag rgya che / 89: 21

< XXII >

/ kun gzhi skye med bag chags sgrib g-yogs sangs / 90: 73
/ rtsis gdab mi bya rang byung snying po grol / 91: 74
/ rang snang sgyur byed blo'i chos rnams zad / 92: 75

< XXIII >

/ *mu mtha' yongs grol lta ba'i rgyal po mchog* / 93: 76
/ *mu med gting zab rang byung bsgom pa yin* / 94: 77
/ *phyogs bral 'dzin med spyod pa'i gol sa chod* / 95: 78
/ *re med rang gnas 'bras bu'i mchog yin no* / 96: 79

< XXIV >

/ *dang po'i las can gcong rong chu dang 'dra* / 97: 80
/ *bar du chu bo gang ga dal gyi 'bab* / 98: 81
/ *tha ma chu rnams rgya mtshor ro cig ltar* / 99: 82
/ *chos nyid ma bu mjal bas ngang* [23*a*] *la gnas* / 100: —

ga ga A; *ma'u* A; *'jal* B

< IX >

/ *blo dman skyes bu ngang la mi gnas na* / 101: 28
/ *rlung gi gnad bzung rig pa bcud la bor* / 102: 29
/ *lta stangs sems 'dzin yan lag du ma yis* / 103: 30
/ *ngang la rig pa mi gnas bar du ni* / 104: 31

bor A; *phobs* B; *ltas* A

< XXX >

/ *thabs dang shes rab byin brlabs snyoms par 'jug* / 105:104
/ *dbab cing dkyil la bzlog cing drangs ba dang* / 106:105
/ *gnas su skyal zhing lus la khyab pa po* / 107:106
/ *phyag rgya la rten bde stong ngang gis 'char* / 108:107

bskyil B; *phyag rgyas rten* B

< XXXI >

/ *tshe rings mgyogs la skyon rnams mtha' dag sel* / 109:108
/ *skra dkar med la rang lus zla* (36*b*) *ltar rgyas* / 110:108
/ *mdangs gsal stobs 'phel ci 'dod las la sbyor* / 111:109
/ *thun mongs myur thob mchog la brtson par 'gyur* / 112:110

rtson A

| *phyag rgya chen po gnad kyi gdams pa 'di* | 113:111
| *'gro ba skal ldan snying la 'bab par shog* | 114:112

rnal 'byor gyi dbang phyug ti lo pas | chu bo gang ga'i 'gram du | nā ro pa la gsungs pa rang byung bsam gyis mi khyab pa zhes bya ba'i thi ||

ga ga'i A

REFERENCES

Bagchi, P.C. (1938) *Dohākoṣa*. Calcutta.

Bharati, A. (1965) *The Tantric Tradition*. London.

BHS = Edgerton, F. (1953) *Buddhist Hybrid Sanskrit Grammar and Dictionary*. New Haven.

bKra-shis rNam-rgyal = Dwags-po Paṇ-chen bKra-shis rNam-rgyal (16th century), *Nges-don phyag-rgya-chen-po'i sgom-rim-gsal-bar byed-pa'i legs-bshad zla-ba'i 'od-zer*. Transl. Lobsang P. Lhalungpa (1986) *Mahāmudrā: The Quintessence of Mind and Meditation by Takpo Tashi Namgyal*. Boston.

Chandra = Chandra, L. (1982) *Tibetan-Sanskrit Dictionary*. Kyoto.

Chang, C.C. (1977) *Six Yogas of Naropa and Teachings on Mahamudra*. Ithaca.

Clark, W.E. (1965) *Two Lamaistic Pantheons*. New York.

Dasgupta, S. (1946) *Obscure Religious Cults*. Calcutta.

Dhs = *Dharmasaṃgraha*, eds. F. Max Muller, H. Wenzel & K. Kasawara, Oxford 1985.

Eliade, M. (1954) *Le Yoga. Immortalité et liberté*. Paris.

First Panchen Lama, The Great Seal of Voidness. *Four Essential Buddhist Texts*. With a commentary by Geshe Ngawang Dhargye, Dharamsala 1982.

Guenther, H.V. (1956) The Concept of Mind in Buddhist Tantrism. *Journal of Oriental Studies*, III, pp. 261 ff. Then in *TBWP*.

Guenther, H.V. (1958) Levels of Understanding in Buddhism. *JAOS*, LXXVIII/1, pp. 19 ff. Then in *TBWP*.

Guenther, H.V. (1959) *Jewel Ornament of Liberation*. London.

Guenther, H.V. (1963) *The Life and Teachings of Nāropa*. London.

Guenther, H.V. (1966) Mentalism and Beyond in Buddhist Philosophy. *JAOS*, LXXXVI, pp. 288 ff. Then in *TBWP*.

Guenther, H.V. (1966-67) Le maître spirituel en Tibet. *Hermes*, pp. 226 ff. Then in *TBWP*.

Guenther, H.V. (1969) *The Royal Song of Saraha: A Study in the History of Buddhist Thought*. Seattle.

Guenther, H.V. (1975) Toward an Experience of Being Through Psychological Purification. *A Study of Kleśa — A Study of Impurity and its Purification in Oriental Religions*, ed. G.W. Sasaki, pp. 478-93. Tokyo. Then in *TBWP*.

Geshe Kelsang Gyatso (1982) *Clear Light of Bliss: Mahamudra in Vajrayana Buddhism*, transl. Tenzin Norbu, ed. J. Landaw & C. Kolb. London.

Kvaerne, P. (1977) *An Anthology of Buddhist Tantric Songs*. Oslo.

Laṅk = *Laṅkāvatārasūtra*, ed. B. Nanjio, Kyoto 1923.

Lamotte, É. (1938) *La Somme du Grand Véhicule d'Asaṅga (Mahāyānasaṃgraha)*. Louvain.

Lessing, F.D. & A. Wayman (1968) *Introduction to the Buddhist Tantric Systems*. The Hague.

Mullin, G.H. (1985) *Selected Works of the Dalai Lama II: The Tantric Yogas of Sister Niguma*. Ithaca.

MW = Monier-Williams, M. (1899) *A Sanskrit-English Dictionary*. Oxford.

Prats, R. (1988) The Aspiration-Prayer of the Ground, Path, and Goal. An inspired Piece of rDzogs-chen by 'Jigs-med-gliṅ-pa. *Orientalia Iosephi Tucci memoriae dicata*, ed. G. Gnoli & L. Lanciotti. Roma.

Roerich = Roerich, Y.N. (1983) *Tibetan-Russian-English Dictionary with Sanskrit Parallels*. Moscow.

Ruegg, D.S. (1981) *The Literature of the Madhyamaka School of Philosophy in India*. Wiesbaden.

SDhU = Tilli-pa, *Chos-drug-gi man-ngag (Saddharmopadeśa)*. In *bsTan-'gyur, rGyud-'grel*, vol. *zhi*, fols. 270a-271a of the sDe-dge edition (*Tōboku*, no. 2330).

Shahidullah, M. (1928) *Les chants mystiques de Kāṇha et de Saraha*. Paris.

Silburn, L. (1955) *Instant et cause: Le discontinu dans la pensée philosophique de l'Inde*. Paris.

Snellgrove, D.L. (1959) *The Hevajra Tantra*. London.

Snellgrove, D.L. (1987) *Indo-Tibetan Buddhism: Indian Buddhists and Their Tibetan Successors*. London.

TBWP = Guenther, H.V. (1977) *Tibetan Buddhism in Western Perspective: Collected Articles of Herbert V. Guenther*. Emeryville.

TDK = *Tillopādasya dohākoṣa*. In Bagchi 1938.

TDK-T = Te-lo-pa, *Do-ha mdzod (Dohākoṣa)*. In *bsTan-'gyur, rGyud-'grel*, vol. *zhi*, fols. 136a-137b of the sDe-dge edition (*Tōboku*, no. 2281).

Tōboku = Ui, H., M. Suzuki, Y. Kanakura & T. Tada (1934) *A Catalogue-Index of the Tibetan Buddhist Canons (Bkaḥ-ḥgyur and Bstan-ḥgyur)*. Sendai.

Trungpa, C. (1976) *The Myth of Freedom*. Berkeley.

TT = *The Tibetan Tripitaka: Peking Edition*, ed. D.T. Suzuki, Tibetan Tripitaka Research Foundation, Tokyo-Kyoto.

Tucci, G. (1949) Tibetan Notes. I: The Tibetan Tripiṭaka. II: The Diffusion of the Yellow Church in Western Tibet and the Kings of Guge. *HJAS*, XII, pp. 477-96. Then in G. Tucci, *Opera Minora*, Roma 1971.

Wayman, A. (1971) Buddhism. *Historia Religionum*, II. Leiden.

Wayman, A. (1977) *Yoga of the Guhyasamājatantra: The Arcane Lore of Forty Verses*. Delhi.